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The Review

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TABLE OF CONTENTS.

	Page
Leaders:	
The Knights of Columbus and The Review. (Arthur Preuss.)	609
Liqueur Benedictine. (Rev. P. Joseph Sittenauer, O. S. B.)	614
Miscellaneous:	
Workingmen's Insurance in France. (J. Hernan.)	615
Protestants and Church Music.	615
Science and Industry:	
Notes.	616
Current Educational Topics:	616
Book Reviews and Literary Notes:	
By-Ways of War. The Story of the Filibusters. (S. T. O.) — Notes. — Booklist.	617
Notes and Remarks.	619
Index to Vol. VIII.	620

THE KNIGHTS OF COLUMBUS AND THE REVIEW.

If there had been any doubt in our mind as to the origination of the Ritual from which, to the apparent mystification of some of our readers, we quoted extracts in No. 36, that doubt would have been dispelled by the prompt and vehement protestations, both public and private, which the publication elicited from various members of the Order of the Knights of Columbus in St. Louis and elsewhere.*)

Before setting forth what we deem prudent to say in this matter to-day, we want to squelch an infamous suspicion, freely entertained and as freely expressed by a number of sir knights, viz.: that we obtained the Ritual of the Order from, or through the instrumentality of, the Right Reverend the Bishop of Belleville, to whom, we understand, it was recently submitted for examination under a pledge of secrecy. The fact that members of this Order, styling themselves Catholic Knights, accuse a bishop of the Church of breaking his episcopal word upon no other evidence than that a document has leaked out which is in the hands of dozens, or perhaps hundreds, of laymen in various parts of the land, is anything but creditable to these members. In matter of fact the Bishop of Belleville did not furnish The Review with

*) Here is a sample, from the *Catholic Columbian*, whose editor is himself a K. of C. [No. 49]:

"Mr. Arthur Preuss has earned for himself the contempt of the Catholic press by the use he is making of the ritual of the Knights of Columbus. He has placed himself in the attitude of being either a receiver of stolen property or a party to the violation of a solemn pledge. In the last analysis, the receiver of the misappropriated ritual is no better than the original thief, or the man who perjured his soul to contribute to a newspaper sensation."

In matter of fact the editor of The Review is neither "a receiver of stolen property" nor "a party to the violation of a solemn pledge." This unfounded calumny proves that in at least one Knight of Columbus the spirit of Christian charity is sadly wanting.

the Ritual of the Knights of Columbus, or a copy thereof, or any information concerning it; nor had he any knowledge of our being in possession of this precious document until he saw the extracts in our issue of Dec. 5th.

In publishing these extracts, we had in view several objects, three of which, being duly accomplished, we will now divulge.

The first was to prove to those members of the Order who had on various occasions disputed our competence to "deal with this subject intelligently" and "with the full knowledge a Catholic editor ought to have before undertaking to discuss a subject of such grave importance," that, though an outsider, we were not ignorant of their carefully guarded secrets and mysterious inner workings.

The second object, which we believe we have likewise accomplished, was to show these gentlemen, what they might have learned long ago from the experience of various Masonic bodies, that it is impossible in this age of fierce publicity to hedge in any ritual or esoteric doctrine or practice with absolute secrecy. †)

Our third object was to convince the Catholic public at large that the boasted Ritual of the Knights of Columbus, which unfortunately they appear to have made their chief glory and *pièce de resistance*, is little more than a hodge-podge of Masonic apery diluted with religion. ‡) From a number of communications received since, we believe that this point too has been well established.

It was not one of our purposes to "disrupt this new Catholic society which has so rapidly spread over the land;" and it is upon the urgent request of friends, members of the Order, who fear this dire catastrophe would inevitably result from a divulgation of the entire Ritual, that we withhold for the present other interesting documents which we have in our locker.

Needless to say, we have been in private and in public prints severely taken to task for our unheard-of audacity in attacking a strong Catholic organisation approved by the Church.

To which we may reply that we would plead guilty, were it not that the indictment is utterly false in both of its counts. For in the first place, we have not attacked the Knights of Columbus, and, secondly, they have not the approval of the Church. And we can assure them here and now they are not apt ever to get it. Rome has been and is unalterably opposed to mock rituals and Free-

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†) This secrecy is one of the chief objections we have against the Knights of Columbus. And we base this objection not on a hobby or a foible, but on the solemn warning of the Fathers of the Third Plenary Council of Baltimore, who say in their Pastoral Letter (xcvi): "There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our Divine Lord Himself has laid down the rule: 'Every one that doth evil, hateth the light and cometh not to the light, that his works may not be reproved: But he that doth truth cometh to the light that his works may be made manifest, because they are done in God.' (John iii, 20, 21). WHEN, THEREFORE, ASSOCIATIONS VEIL THEMSELVES IN SECRECY AND DARKNESS, THE PRESUMPTION IS AGAINST THEM, AND IT RESTS WITH THEM TO PROVE THAT THERE IS NOTHING EVIL IN THEM." (Capitals ours.)

‡) It may be interesting to note here that the founder of the Order is said to have had the help of an ex-Mason in framing the Ritual, and that Rev. Dean McClancy of Middletown, N. Y., declared somewhat over a year ago that "the buffoonery and vulgarity of the billygoat-chivalry" by which it is inspired, "is unworthy of decent men." (Cfr. N. Y. *Sun*, July 28th, 1901.)

The impression this Ritual makes on sane and unprejudiced outsiders may be seen from this note by the editor of the *Herold des Glaubens* (No. 11), written, we believe, without any knowledge on the part of that gentleman that it belonged to the Knights of Columbus:

"The Ritual of the 'Catholic Elks,' as published by THE REVIEW, is a hodge-podge of childish phrase-toying and the magnificent teachings of our holy Church, and it ought to have a repulsive effect upon every well-intentioned Catholic: but unfortunately there is such a difference in tastes that even silly nonsense finds admirers."

(A similar opinion was expressed by the scholarly editor of the *Excelsior*, No. 955.)

masonic apery. The Church has her own, unspeakably sublime, divinely inspired Ritual, which, even in its simplest forms, surpasses infinitely anything the most exalted human genius can conceive, and which ought to satisfy the craving of the most aesthetic Christian for ceremony and outward manifestation.

With regard to secrecy, if the ends aimed at are good, there is no need it, and the Church has expressly forbidden the abdication of free will involved in the taking of obligations to obey rules of which one is yet in ignorance. §)

Moreover, the practically absolute secrecy enjoined by this society upon its officers and members, if it could be kept up —and it can perhaps be kept up temporarily among the ignorant masses—besides that it is useless and ludicrous, is likely to prove a source of danger to the Church and souls. The experience of South American countries, where semi-secret Catholic organisations, inspired originally with as pure and worthy a purpose as the Knights of Columbus now profess, have developed into Masonic lodges of the most anti-Catholic kidney, ought to teach us a wholesome lesson.

We have been told the Order can not be kept up except by dint of secret features. One brother would have no sure means of recognizing another, for buttons and badges and certificates may be stolen or forged, and the charity of worthy Knights in consequence be unworthily bestowed. But are we not all brethren regardless of society affiliations? Are we not, every mother's son of us, bound to help our neighbor in need, be he knight or yeoman? Is the circumscribed "charity" cultivated by this would-be Catholic society, not at bottom a good deal of a sham? Indeed, brethren, true charity, like true mercy, is not strained.

While the papers have reported some edifying things of the Knights of Columbus, we have knowledge of many others that challenge censure. A number of these we have registered, from the columns of one of their official or semi-official organs, the *Columbiad*, in our edition of March 29th, 1900.

We have since learned of others,—cases, for example, where applicants for membership who posed as prominent Catholics, were admitted without any enquiry as to what schools they sent their children to. ‖) We have read in various public newspapers of balls, Sunday excursions, etc.,—held in direct violation of the decrees of the Third Plenary Council or the general rules of the Church.

The admission and membership fees of the Order are high and the "exemplification" of especially the higher degrees admittedly in-

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§) Holding with the Fathers of the Third Plenary Council (Pastoral Letter, xcv.) that "it is the evident duty of every reasonable man, before allowing himself to be drawn into any society, to make sure that both its ends and means are consistent with truth, justice, and conscience"—it has been our invariable reply to those who have asked us to become a K. of C., that we could not conscientiously join a society which refuses to acquaint a candidate with its ritual and inner workings and requires him to promise at the outset not to reveal the slightest detail of its doings or workings, before he knows what these are. Such a promise, as any moralist will confirm, might eventually lead to a very serious clash of duties and the ignominious expulsion of one who would undertake to consult on dubious happenings even with his spiritual director, outside of the confessional.

‖) Commenting on Bishop Byrne's recent address to the Knights of Columbus, the Reverend Dean O'Brien, editor of the Kalamazoo *Augustinian* says:

"How different are the K. C.'s we know from the ideal prescribed by the distinguished prelate. Some are out and out opponents of the Catholic schools; others send their children to the public schools, and none contributes one penny towards the support of the Catholic school, not as much as pay 25 cents a month to the School society. Yet they are K. C.'s and pose as the light of the world and take care, principally, of number one." (Quoted in the *Catholic Sun* of Dec. 13th.)

Dean O'Brien is by no means the only pastor who has made bitter complaint on this score.

volves considerable financial outlay, *) for the reason, we are told, of attracting only "the best Catholics."

"The standard of Catholicity"—lately remarked a leading German Catholic newspaper, the Milwaukee *Excelsior*, in an article which was reproduced by several of our most widely circulated weeklies, without eliciting a word of public protest from the Knights—"the standard of Catholicity accordingly seems to be, not a practical Catholic life and a certificate attesting such life from the pastor of an applicant, but 'prominence' and the Almighty Dollar. The canvassers of the Order appear to solicit chiefly the wealthier business-men. But can it be for the good of a parish that a *soi-disant* Catholic, exclusive society sets up within its limits a partition as it were between the poorer and the richer 'class'? As moreover, among the 'prominent citizens' and dollar-servers, 'Liberal' Catholics are generally more numerous than those who earnestly and conscientiously live up to their faith privately and in public, the lodges of the Knights of Columbus are frequently the gathering-places of the first-mentioned species."

Nor can the circumstance that a number of priests belong to the Order essentially alter an objective estimate. A contemporary canonist has recently been quoted as saying that no aggregation of Catholics can associate themselves under a secret ritual without in time becoming an object of suspicion and the subject of the Church's investigation as to its character and tendencies, and it would make no difference if every second member were a priest. It is the open boast of these democratic Knights that they admit clergymen only upon an equal footing and under precisely the same conditions as laymen; that in their "exemplifications" the anointed have "to ride the goat" just like the unanointed. And we have heard of at least one worthy priest who was deeply mortified by being made the laughing-stock, in an initiation ceremony, of a crowd of alleged Catholics who were much more conspicuous in the parish by their bold transgression of nearly all the rules and ordinances of bishop and pastor than by their attendance at holy mass or by frequent communion.

One of the most scholarly and worthy priests in this western country lately expressed himself on this subject in no uncertain terms.

"A pastor," he said, "who allows lay members of his parish to put him through a series of ludicrous, if harmless, billygoat buffooneries under the solemn promise of divulging nothing of what he sees or hears in the lodge-room to any human soul, (except possibly his confessor), not even to his bishop, degrades his sacerdotal dignity and has none but himself to blame if he loses the respect of his people and consequently his pastoral authority."

In conclusion a word as to the vaunted obedience of these loyal Knights to ecclesiastical authority. When, last August, the newspaper champions of the Order were violently attacking the Rt. Rev. Bishop of Belleville for refusing to recognize the K. of C. in his Diocese—an un-Catholic and scandalous proceeding, against which no officer of the society, so far as we are aware, ever once raised his voice—one of the afore-mentioned journals, the *Pittsburg Catholic*, said (edition of Aug. 28th):

"The spirit of the Knights, however, through their superior officers, is highly commendable. They live up to their professing standard by yielding perfect submission to the Ordinary of the Belleville Diocese and withdrawing from the territory under his spiritual sway."

In matter of fact, however, they did *not* withdraw, but have even now in the Diocese of Belleville a council, for which they are strenuously and defiantly, under the very eyes of the Bishop, in his own Cathedral parish, recruiting members.

"THE DUTY OF THE KNIGHTS"—said their Pittsburg journalistic champion in the same article from which we have already quoted—"IS TO SUBMIT TO HIS (THE BISHOP'S) JUDGMENT IN THE MATTER, even at the sacrifice of their

*) Cfr. *The Columbiad*, Jan. 1900.

preferences, their convenience or their temporal interests. A CONTRARY SPIRIT OF DISSATISFACTION WITH SUCH A DECISION FOMENTS OPPOSITION, DISOBEDIENCE OR DISSENSION AND IS UN-CATHOLIC IN ITS SPIRIT." †)

We have nothing to add to this characterization of the conduct of these gallant Knights by one of their most enthusiastic advocates in the Catholic press of the country.

And now a word *pro domo*. Though several members of the Knights of Columbus have already cancelled their subscription to this journal, ‡) and others threaten to follow suit if we do not reverse our attitude on this subject, we mean to continue to do our duty as a Catholic editor in raising our feeble voice in warning. It may prove a "vox clamantis in deserto"—"vox et praeterea nihil"—; but neither this possibility nor the opposition of "a national organisation a hundred thousand strong," even if it should manifest itself in a boycott, will prevent us from speaking out frankly and boldly our honest and, we firmly believe, unbiassed opinion on a subject that is clearly open to free discussion.

Whatever THE REVEIW may be or not be, it is, in the language of the gallant Henry Watterson, "straight goods." What it pretends to be, it is—a fearless and honest freelance in the service of Catholic truth and justice. For what it says, it has reasons and gives them with fullness and candor. Its readers are never left in the dark or in doubt. They do not have to read between the lines. Having so often given offence by its prompt action and plainness of speech,—disclaiming subterfuges, consistent in thought and policy, making no pretence to inspired authority or claiming any jurisdiction save that which may be accorded honest conviction, a fair fighter in the arena of intellectual combat, equally ready to give and to take blow,—THE REVIEW can not by any possibility make itself congenial to those who will not brook honest independence of thought and action in a journal which "has no debts to pay, no axes to grind, no injuries to avenge, no enmities to perpetuate" *)—but whose sole and only *raison d'être*, purpose and endeavor, is at all times to tell the truth and to defend the right.

ARTHUR PREUSS.

†) Capitals ours.

‡) One, we are sorry to say, in a very unchivalrous manner and without paying his arrears.

*) From our Prospectus, Vol. I, No. 1.

LIQUEUR BENEDICTINE.

As promised in my letter to The Review of Oct. 17th, 1901, I endeavored to find out the truth about the *liqueur bénédictine.*

Rev. Louis Charon, O. S. B., in reply to a letter of enquiry, writes from Paris as follows: "The *liqueur bénédictine* has never been manufactured by monks. The secret of making it was discovered by a druggist who, at first, started on a small scale. But as the sale of the liquor increased rapidly, he bought the ruins of the old Benedictine Abbey at Fécamp. He turned this dilapidated structure into a distillery and called his liquor *Bénédictine.* Intelligent people are well aware that the monks have not, and never had, anything to do with it."

A bookseller at Paris sent me articles from two encyclopedias. The writer of the article "Bénédictine" in *La Grande Encyclopédie* mentions the fact that the liquor is made in the old monastic buildings at Fécamp. Though this is obviously the reason why it is called *Bénédictine,* this writer goes out of his way to give the monks a dig. He suggests that the manufacturer, wishing to recommend his liquor to epicures, called it by the name of an order whose members, he would make believe, are known as high livers. He concludes by saying: "No bottle is sent out without bearing the seal of the Prior, who has no existence. This speculation, original in its form, seems to enjoy the public favor."

Nouveau Larousse, a new edition of the *Grande Dictionnaire Universel du 19. siècle,* does not say a word about the Benedictines who erected the original buildings which modern enterprise has changed into a distillery. It explains the use of the name *Bénédictine* for the liquor made at Fécamp as an endeavor on the part of the manufacturer to enter into competition with the *liqueur chartreuse.*

Thus it is evident that the *liqueur bénédictine* has nothing in common but the name with the French, or any other, Benedictines. This name is due to the fact that the place of manufacture at Fécamp had formerly been a Benedictine monastery.

Considering this fact, the question naturally suggests itself: How did the slander originate, that the French Benedictines derived a yearly profit of seven million francs from the manufacture of this liquor; that Pope Leo compelled them to build the Benedictine University, St. Anselmo in Rome, at the cost of twelve million francs; that they must contribute two million a year towards its support? These are inventions pure and simple. The originator is a liar, who certainly lied for a purpose. As the lie was circulated just previous to the enactment of the Associations Law, it is not difficult to guess its purpose.

The papers which unwarily copied these slanders are not guilty of the same charge. Still they are not blameless, as the editors failed to exercise the proper vigilance demanded by their responsible position. They effectively helped, through their fault, to spread the slander. Will they be honest enough to repair the evil done? Will they do it honestly by giving the correction as much prominence in their columns as the slanderous item occupied? They owe it not only to the French Benedictines who are the victims of the slander, but they owe it also to themselves and to their readers.

P. Joseph Sittenauer, O. S. B.

MISCELLANEOUS.

Workingmen's Insurance in France.

The following are the chief points of the French Workmen's Superannuation Bill, as explained in an address in the Chamber by M. Guieysse:

Every workman under sixty-five is to be subjected to a deduction of five centimes a day, if he is under eighteen and if his wages are below 2 fr. a day, while above eighteen the deduction will be 10 centimes a day for wages between 2 fr. and 5 fr., and 15 centimes if he has higher wages. The employer will contribute an equal sum. The money will be paid into a national treasury, managed by a commission at the Ministry of Commerce. The money will then be handed over to the Caisse des Depôts et Consignations, which will invest it in government or local stocks. After the age of fifty-five any workman can demand a pension based on the payments made by himself and the employer, but if prematurely disabled while under the age of sixty-five he can claim a pension, supplemented by a bonus from the State, if his payments represent at least 2,000 days' work. If such pension does not reach 200 fr. per year, the national treasury makes up the deficiency. The State contributes 75 per cent. to such deficits, the department 15 per cent., and the commune the rest.

Employers who have organised superannuation pensions on their own account are exempted from the operation of the bill. Pensions up to 360 fr. are not liable to judicial seizure.

Workmen who are sixty-five years of age at the time the bill comes into operation will receive a pension not exceeding 100 fr. if they can prove that they have done thirty years of work; and for such pensions an annual credit of 15,000,000 fr. will be opened at the national treasury. Workmen under sixty-five will be similarly dealt with on reaching that age.

M. Guieysse stated that the persons who would benefit by the bill would, according to the best calculations, number 8,300,000. The charge on the budget would at the outset be 7,000,000 fr., and in the eighteenth year would reach a maximum of 90,000,000 fr., after which it would decrease to 45,000,000 fr.

It is to be noted that while such a bill has been introduced, it is far from becoming a law. France has reached the limit of its taxability; hence it can not possibly pay pensions to so many workingmen. Yet the government has introduced this bill because a sop was needed for the radical Cerberus. Queer to say, the Socialists oppose the measure.—J. HERNAN.

Protestants and Church Music.

The Protestants, too, keenly feel the need of training their seminarians in the principles of church music. We learn that the Chicago Theological Seminary (Congregational) is soon to enlarge the opportunities offered its students for the study of church music. "The fact is," says the *Standard* (Bapt.) of Chicago, "that too few theological students and pastors are well grounded in church music, and, therefore, capable of guiding and elevating the taste of their congregations and effectively enriching the service of the church. Many a pastor selects his hymns with only two things in mind—pertinency to his sermon and familiarity. Many a church, therefore, after paying a large sum for a good hymnal, never really uses more than a fifth or a tenth of its contents, these being the hymns set to tunes already familiar. When the selection of hymns is left to the choir-leader he is likely to go to the opposite extreme. Not every pastor can learn even enough about music to tell a good tune from a poor one; but every theological student can be trained in the principles of hymn selection so far as to arrange intelligently the service of worship."

Not being a newspaper, THE REVIEW has not published a report of the proceedings of the Cincinnati Federation convention. We have read carefully the various reports in the secular and religious press and are now waiting for an approved copy of the resolutions and a few more documents, before giving our critical estimate of the work of the meeting.

SCIENCE AND INDUSTRY.

¶ According to the *Indépendance Belge*, a certain Dr. Sylvestre has invented a spectograph which enables a person using a telephone to see his interlocutor and his surroundings.

¶ Marconi claims to have sent electric signals across the Atlantic by wireless telegraph. Scientists and electric experts are yet sceptic and require further assurances of the genuineness of the feat before accepting it as a fact. Father de Laak of St. Louis University is quoted in one of the daily papers as saying that, even if transatlantic communication without wire is feasible, the method will hardly prove of practical benefit or commercial value under present conditions, because of the fatal defect which makes it impossible to direct the electric waves so that they can not be intercepted. Here lies the real solution of the problem of wireless telegraphy.

¶ The Boston Board of Health has been considering for some time the question whether typhoid fever lurks in ice, and is prepared to report that there is little danger.

Further evidence that water purifies itself from bacteria in the process of freezing is furnished in the reports of experiments and investigations made by the Massachusetts Board of Health during the early part of the present year. It was learned in these experiments that water, in its tendency to purify itself during the period of crystallization, will push the bacteria down into the unfrozen liquid, but if the pond is so shallow that all the water freezes into a solid mass, it is evident that all the bacteria are contained in the ice, and are more numerous at the bottom than at the top. Hence the Board feels that ice should be cut only on deep water, the deeper the better, inasmuch as the depth furnishes a retreat for the bacteria. Illustrative of this point may be mentioned that part of the experiment when polluted water was frozen in a pail. In the rapid transformation of that water into ice, the bacteria did not have time to escape from the top and sides entirely, but during the freezing process the greater bulk of them moved toward the center, which was the last to solidify, and when the ice was cut into pieces for examination, the outside was found to contain about 100 bacteria per cubic centimetre, while the middle contained about 20,000. Similar experiments were made with sewage, and bacteria were always driven back from the ice formation.

EDUCATIONAL TOPICS.

§ We have repeatedly asserted that one of the effects of the distribution of free schoolbooks would be loss and destruction of books and incitement to dishonesty among pupils and parents who were greedy or unscrupulous. Before the adverse decision by Judge Neely was reached, the Chicago Board distributed wagon loads of free books. Abandoning its projected appeal to a higher court, the Board sent wagons the other day to collect the books that had been distributed. According to the *Chronicle* [Dec. 14th] many of the books had been destroyed or lost. Many pupils who had asserted that their parents were too poor to buy books were found to have been prevaricators. Many of the books had been fraudulently sold. The task of collecting the books thus unwisely distributed was practically abandoned as futile.

Business men in Hazleton, Pa., are to act jointly in an endeavor to abate the nuisance of the peddling of tickets for fairs, society balls, and the like. It is more than a nuisance. In essence, it is blackmail, and it is not necessary that threats of withholding of patronage should be made to make it so. Those who approach the merchants with tickets which the latter do not want, do so because they believe that fear of the consequences will lead to purchase. The Hazleton merchants have reached the conclusion that if they all refuse to submit to the nuisance, they can end it, and at the same time avoid a boycott. Their fellow-sufferers elsewhere will wish them success, and may copy their plan.

Literary Notes.

By-Ways of War. The Story of the Filibusters. By James Jeffrey Roche. Boston. Small, Maynard & Co., 1901. Price $1.50.

The chief of the filibusters, the author considers, was William Walker, and most of this highly interesting volume is given over to the narrative of his operations in Nicaragua. That the filibuster had admirable and most attractive characteristics does not alter the fact that all his gifts were subverted to an end absolutely vicious and unjustifiable. One is a little apt to lose sight of this fact when influenced by the excitement and fascination which the extraordinary experiences and dare-devil exploits of these men can not fail to arouse. Mr. Roche on the whole treats his subject with praiseworthy impartiality. This book affords the general reader the opportunity of studying a page of history which has hitherto been somewhat inaccessible.—S. T. O.

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——As this is undoubtedly the age of statistics in literature, as is shown not only by the weekly and monthly lists of books "most in demand," and figures revealing the quantity of the paper, ink, etc., used in making the book "most in demand," we suggest a new field, hitherto, we believe, unexplored. We know now what books are being read, why not go a step further and learn by whom they are read; that is, as far as the reader's occupation or profession is concerned? Of course it would hardly do for a bookseller to enquire of a purchaser his or her calling, but the trick might be adequately performed by librarians, who, in most cases, could probably rely upon the cordial coöperation of the public. A simple request might be made upon the book slip for the borrower to state his calling, just as now he is asked to give his name and address. Thus some interesting statistics might be compiled.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

The Catholic Church from Within. By Lady Lovat. $2.50.
The Only True American School System By Rev. Thos. J. Campbell, S. J. Doz. net 40 cts.
Meditations on the Duties of Religious. Net $1.50.
Meditations on the Great Mystery of the Incarnation. By St. Alphonsus. Net 60 cts.
Communion-Day. Fervorinos before and after. By Rev. Matthew Russell, S. J. Net 60 cts.
Henry Schomberg Kerr, Sailor and Jesuit. By Mrs. Maxwell Scott. $2.50.
St. Francis of Assisi in the World. A Drama in three acts. by Rev. A. Dekkers. Net 45 cts.
A Girl of Galway. By Katharine Tynan. Net $2.25.
Miss Varney's Experience. By Eleanor C. Donnelly and Mary G. Kilpatrick. $1.
A Stormy Life. By Lady Fullerton. (Cheaper editon.) 75 cts
Too Strange not to be True. By Lady Fullerton. (Cheaper edition.) 75 cts.
Mrs. Gerald's Niece. By Lady Fullerton. (Cheaper edition.) 75cts.
Rules and Constitutions of the Sisters of Mercy. Net 50 cts.
A Course of Religious Instruction for Catholic Youth. By Rev. John Gerard, S. J. Net $1.
Treasure of the Cloister. [Prayer book for Religious.] Flexible leather. Net $1.10.
Juvenile Round Table. Stories, Illustrated. $1.
First Religious Instructions for Little Ones. By Rev. Albert Schaffler. Net $1.25.
General History of the Christian Era. Vol. II; The Protestant Revolution. By A. Guggenberger, S. J. $1.50.
Scripture Manuals for Catholic Schools: The Gospel according to St. Mark By Rev. S. F. Smith, S. J. 95 cents.
By the Grey Sea. Net 60 cts.

Photograph of Members of the 2nd Eucharistic Congress. $2

Our theatre managers are often accused of being hostile to genuine dramatic art. *Town Topics*, of New York, lately thought to test the claim. It offered a prize of $1,000 for the best play submitted in a period of more than half a year. Many plays were offered for examination. Most of them had passed through the hands of the syndicate of theatre managers. These plays were carefully examined a competent committee. The prize was bestowed upon the author of a drama called by 'Chivalry,' and the play is reproduced in the Christmas number of *Town Topics*. It deals with a Southern rape and the suicide of the violated heroine, making the awful subject ghoulishly ridiculous, and we agree with the *Mirror* [No. 44] that it is inexpressibly bad—a silly-frightful thing. If it got the *Town Topic's* prize, the others must have been something almost unimaginable for badness, and the state of the American drama must be truly deplorable.

NOTES AND REMARKS.

THE REVIEW will not be published next week.

This is the last No. of Vol. VIII. Vol. IX. begins January 9th, 1902.

The committee of Polish priests who have been elected to go to Rome and lay Polish Catholic matters before the Pope, consists of Rev. Wenceslaus Kruszka, of Ripon, Wis., and V. Rev. John Pitass, Buffalo. It is said the committee will not ask for a bishop of their nationality. We have not been able to get any definite statement regarding the exact character of their mission.

As is well known, the French government wants to hear the views of the diverse municipalities before it grants the religious orders the applied-for permission to stay. While nearly all the larger cities have pronounced against granting any such permission, the City Council of Paris manfully rejects the whole Associations Law as an attack upon the personal liberty of citizens. Radical Paris wants the religious to stay.

It may interest those of our clerical readers who were lately offered from ten to twenty-nine per cent. profit on investments by Henry L. McCauley & Co., of New York, to learn that this gang of clever swindlers have been arrested by the police. They had been operating for eighteen months under no less than ten different names and in ten different places in New York City, besides their branch offices in Boston, Chicago, and perhaps other cities, when, realizing that their dupes were getting noisy, they transformed themselves into a "Detective and Collecting Agency," which sent out plainly worded circulars to the defrauded customers, offering for a small consideration to collect dollar for dollar from the "swindlers," who were, of course, no other than the "detective agency" itself. In this they succeeded in getting back from a majority of their dupes their original letters and circulars, together with any other evidence the victims might have had in their possession. The amount of cash thus secured may easily reach a million dollars. This is said to be the most remarkable Wall Street swindle ever palmed off on a gullible public, and yet, unfortunately, as the *Northwest Review* (No. 10) remarks, the next one will be sure to find plenty of dupes.

In a letter from Rome to Archbishop Kain, if we may believe the *Western Watchman* [No. 5], the practice of asking for dispensations by telegraph was condemned, and attention called to the law requiring that a reason be given for the dispensation in every case, under pain of nullity.

The Archbishop has also been informed by the Roman authorities that where the ordinary enacts that Easter Communion shall be made in the parish church, people can not make it in any other. In this Diocese the Archbishop in synod positively decreed that Catholics must make their Easter Communion in their parish church.

Justin McCarthy writes in a letter to the *Independent* [No. 2762]:

"At present there is hardly a European imperial or royal family which is not oppressed by serious and boding illness of some kind, and it is only reasonable to say that some explanation of this fact may be found in the system of intermarriage."

Here we have a new proof of the wisdom of obeying the old Church in her disciplinary regulations, even from a purely worldly point of view.

The only two cities in the United States that have ever elected a Socialist mayor, according to a New York religious weekly, are Haverhill and Brockton, Mass., both shoe manufacturing towns. Haverhill elected a Socialist mayor two years in succession, but he failed of an election last year, while Brockton last year gave its Socialist mayor a second term. This year the Socialists were defeated in both cities, losing in Brockton 179 votes and in Haverhill 533 votes.

INDEX TO VOL. VIII. OF THE REVIEW.

A

Adventists, want parochial schools 272.
Advertising 111.
Algometer, the 57.
Altoona, Diocese of 345.
America, the oldest map of 554.
American-born Priests for the West 359.
"*American Boy*" magazine 364.
"*Americanism*," a choice specimen of, from the *Cath. Citizen* 80; 84; 115; The A. which Leo XIII. has condemned (by Rev. Dr. Chas. Maignen) 241 and 257; new outcrops 247; 248; 257; 295; and Gallicanism 356; Bp. McQuaid's warning 399.
Anarchists, to keep out 401; 519.
Apostolic Delegation, need of an ecclesiastical attorney at 20; 63.
Arithmetic, the Speer system 104.
Art: Tissot's 'Life of Christ' 9; American Ecclesiological Society 221; 317; Art and religion 396; St. Louis exhibit of Christian Art 479. "Alte Meister" 493; in church vessels 588.
Aspect, a serious, of modern life 65.
As Others See Us 86, 87, 88, 89.
Assumption, definability of the 554.
Austria, true Character of the "Away from Rome" movement 451.
Australia 393; 402; female suffrage in 512; school question in 590.
Automobiles 112.

B

Baconian Theory, 45; 406.
Bancrofts, the two 224.
Banners, society 548.
Baptists, the, declare for a godless school system 24.
Barry, Rev. Wm., as a novelist 127; 155.
Baumgartner, 'History of Universal Literature' 163.
Beer, arsenic in 215.
Bells, Church 344; 381; 402.
Ben Hur, dramatized 586.
Bernhardt, Sarah, as Hamlet 10; as bamboozler of the public 12.
Boeglin, Abbé, a journalistic Proteus 95.
Boer War, Prof. E. B. Andrews on the 31; 325.
Books Reviewed or Noticed:—Desmond, Mooted Questions of History; Harland, The Cardinal's Snuff-Box; Ward, Eleanor; Bacheler, Eben Holden 15; Vade Mecum ad Infirmos, Apes and Monkeys, Six Thousand Years of History 29; Alkohol und Volkswohl 64; Richard Yea and Nay 76; The Divinity of Christ 90; A Round of Rimès, The Literature of All Nations, Assemani's Codex Liturgicus 110; Die Kath. Kirche unserer Zeit, Report of the Catholic Scientific Congress of Munich, Chicago Tongue 127; Questions Asked by Protestants 144; Before the Most Holy 155; A Mirror for Monks, Meditations on Psalms Penitential, Six Thousand Years of History 176; Encyclopaedia Biblica, Nationalisme, Catholicisme, Révolution, Vade Mecum Pii Sacerdotis 189; La Trinité et les Premièrs Conciles 190; Manual of Sacred Rhetoric, l'Inquiétude religieuse 204; May Blossoms, Mononia 228; The Bible and Rationalism 229; Overheard in a Garden 252; Klauder's Catechism 253; Come Holy Ghost 298; A Search for an Infidel 315; La Langue Française au Canada 337; Sister Teresa 366, 489; She Stands Alone 366; Blennerhassett 396; A Lily of France 406; Fomà Gordyéeff 407; Dictionary of Idiomatic English Phrases 444; The Eternal City, Progress in Education 489; Life of Mother Russell, Nonsense 523; Fourth Book of the Columbus Readers, The Feast of Thalarchus, Life of Maecenas 555; Heart and Soul, General History of the Christian Era, vol. II., 591; L'intervention du Pape dans l'election de son successeur: the Little Imperfections 604.
Boy Preachers 390.
British Empire, strength of Catholics in 21.
Bruneau, Abbé, case of 151.
Brunetière, M., 31.
Buchanan, R. W. 220.
Buddha, Is he a Canonized Saint? 181.
Budzikowski, Rev., 7, 30.

C

Calaveras Skull, the 383.
Canada, struggle for religious education in 57; the Archibald decision 39; Abp. Bruchesi on marriage and cremation 62; episcopal protest against Coronation Oath 107; suspension of the *Courrier du Canada* 80, 111; Abp. Bruchesi against indecent posters 141; the French language in 337; the Manitoba school question 360; 429.
Cancer 165.
Candles 526.
Canon Law, what it is good for 473.

Capital Punishment, the question of 49.
Catholic Daily, the question of a;—opinions of H. J. Spaunhorst and Rev. J. S. Tiernan 28; question of in N. Y., ways and means, chief obstacle not a question of capital 92; Mr. Mosher's plan 172; Bps. Spalding and McFaul on 217.
Catholic Directory, the, 63; in former years 271; suit against publishers of 272; a study in the 320.
Catholic Foresters, and Modern Woodmen 319; and the Springfield Congress 334.
Catholic Knights of America, charged with extravagance 319.
Catholic Knights of Wisconsin 227.
Catholic Ladies' Home Journal 216, 233.
"*Catholic Penny Booklet*," the 45.
Catholic University, the, 255; 296.
Cardinal, a, who was an editor 125.
Carnegie, A. 95.
Ceylon, Church in 140.
Chaplains, so few Catholic in our army 44.
Childlessness, how it is encouraged 65.
China, crimes of Christian soldiers in 37; situation in 358.
Church Endowment Society, an Episcopalian 38.
Church Music:—Cincinnati Diocesan Commission's 2nd report 8; Mr. Damrosch on 40; Dr. Pallen on 77; some new publications 108; new masses 202; late controversies and their bearing 282; women in church choirs 302; the Gregorian question 349; some new 380; St. Cecilia Society 412; 'Psallite,' a new hymn-book 587; the *New World* and 587; Card. Satolli on 605.
Church Work, a new departure in (operating a mine) 38.
Christian Brothers, in the U. S. 394.
Cincinnati Church Music Commission, 2nd official report of 8.
Civil Marriage, a, annulled 326.
Civil Service Reform, 251.
Clergy, and the press 424.
Cluse, V. Rev. Wm. 381; 410.
Collier, Rob't. 267.
Colleges, our; Can they train for theology? 46; Anti-Catholic bias in college textbooks 195; 237; statistics 527; entrance requirements 551.
Colombia, causes of the war in 437.
Colonial Prisons 304.
Communistic Experiments:—Shalam Colony 159; the Altruists 167; a Bellamy scheme 167.
Compulsory Voting 83.
Conaty, Bp., and the *Ave Maria* 585.
Conclave, the next 582.
Cook, "Rev." Joe 299.
Corvély, M. 319.
Cosgrove, Bp., on "how to make Davenport better" 44.
Coutlée, Rev. A., retracts 237.
Crawford, Marion; cult of in the Catholic press 16.
Cremation 324.
Crete, excavations in 411.
Croke, Wm. J. D., as a Rome correspondent 16.
Cross of the Immaculate Conception, disapproved 144.
Culturkampf, origin of the word 544.
Curfew, Bp. Ludden against the 73.
Czolgosz, 398, 432, 456, 495.
C. M. B. A. 42.

D

Danish Islands 389.
Darkness and the Multitude, by Hello 177.
Deaf-Mutes, grievances of Catholic 503.
Deans and Chancellors, should they be called Very Rev? 150.
Degrees, honorary, for politicians 85; fake 344.
Delpit Case 39; 62; 75.
Deluge, historic character of 316.
'*Devil in Robes*,' The 464, 559.
Dewey, Dr. E. H., his no breakfast plan 331.
Dioceses, large or small? 548.
Divorce, ruling of Supreme Court on 95.
Doctors, too many 156.
Döllinger, Friedrich's life of 422.
Drunkenness, a vice or disease? 36.

E

Ecclesiological Society, see Art.
Education:—Free Schoolbooks 5; 47; Catholic night schools necessary in our large cities 47; graduates of public high-schools in 1900, 47; the algometer 57; the study of philosophy 93; Gov. Dockery against compulsory 93; overcrowding schools 93; private vs. public schools 94; physiology in public schools 94; a new fad in arithmetic 104; the fundamental fallacy 120; Yankeefied Catholicism and 121; making school work easy 121; the *Catholic School Journal* 138; State supervision of private schools 139; need of religion in 154; Pres. Jesse for religion in public schools 154; vertical handwriting 154; Skoliosis 174; Protestant churches and State schools 218; teaching ambidexterity 219; new style blackboards 219; the "co-ed" question 238; Adventists favor parochial schools 272; Letter of the Propaganda to Card. Vaughan on sending Catholic children to non-Catholic schools 286; the *Catholic School Journal* 288; 299; the O'Brien plan of dividing the school fund

317; relig. instruction in elementary and intermediate schools 346; non-Catholic pupils in parochial schools 362; education in the Philippines 362; free school-books in Chicago 394; in Cleveland 430; parochial schools in the Archd. of Boston 446; parochial schools are not private schools 459; Catholics and the public schools 460; religious exercises in public schools 471; 487; Socialism and the public schools 472; free school-books 487; waste of school money 488; homogeneity, a shibboleth 498; free school-books in Chicago 534; Catholic schools in Ireland 535; Catholic school supervisors and our seminaries 536; a new fad 552; State help for our parochial schools? 561; Ex-Secretary Morton on free books 572; curse of 605.
Electric Light in churches 221.
Endowment of Churches, need of 123.
Episcopalians, troubles of the 139.
Eucharistic Congress, of St. Louis 359; 408; 427; 479.
Euchre Parties 518.
Evolution, and natural selection 112; qualified and unqualified 305; the limits of 333; run mad 445; the vermiform appendix 445.
Exclusion, the "right" of 534.

F

Faith, and Philosophy 374.
Falconio. Msgr. D., 504, 542.
Fasting, Society-women 31.
Federation, Catholic, and the C. M. B. A. 61; report of the sub-committee 74; suggestion to confine scope of 74; Bp. McFaul on 106; the Pittsburg plan 122; a suggestion 142; Bp. McFaul to C. K. of A. 186; Bp. O'Connell's advice 301; Catholic Truth Society's plan 301; Bp. Quigley recommends the German plan 318; an American Centre Party 350; the Long Branch meeting 395; name and objects of the new f. 426; an opposing f. 447; the Central Verein 493; French-Canadians 493; the Cincinnati Congress 524; the archbishops and 542; the Paulists' dissenting voice 542; 571; Bp. Fink's circular 553; the archbishops divided 553; a statement from Pres. Gonner of the Central Verein 570; State federation as a basis of national 571; the Paulists and 586; opposers of 586.
Female Suffrage, 525.
Fiction, Catholic, a catalog of 376.
Field, Eugene, his real character 12.
Fire, by Ernest Hello 33.
Fire-walking 445.
Football 496; 533; f. methods in religion 584.
Four Angry Editors 481; 540.
Franta Case, decision in the 209.
France, the true relig. situation in 172; 581 Culturkampf, 24; 234; 297; 360; the budget des cultes 428; 467.
French-Canadians, the, in U. S.: the Springfield Congress 235, 593.
Freemasonry, in Austria 39; essentially anti-Catholic 199.
Fribourg, Catholic University of 75.

G

Gaelic Movement 436, 485.
Gallicanism, and Americanism 357.
Gambling, in society 111.
Garbage Reduction, 316.
Germany, Centre party's toleration bill 24, decree "Tametsi" in 107; losses of the Church in 123; department store tax in Prussia 143; the Centre's toleration bill 174; the Evangelical Federation 557; the temperance movement in 573.
German, in S. St. Louis 431.
German Century, the 18.
German Jesuit Missionaries (see Jesuits).
Gilmour, Bp. (see Moore.)
Gin 509.
Gleeson, Rev. J. P. 153.
Globe-Review (see Thorne); on the Fourth Plenary Council 37.
Good Samaritans, Grand Order of 13.
Gonne, Maud 16.
Greek, study of in Germany 57; accent in Greek 271.
Grisar, Rev. H., S. J., text of his famous Munich lecture 129; comment thereon 273.

H

Harnack 479.
Harvard, 270.
Hecker, Father, a new life of 64.
Helle, F. W., 349.
Herder, B., a great Cath. publishing house 353.
Herron, case of Rev. 197.
Historical Criticism and the spirit of charity 577.
Historical Criticism, and the Cath. mind 273.
History, the periods of universal 126.
Holland.—The Catholic movement in 62, 76; compulsory education in 94; church statistics 140; elections in 297; growth of Catholicity in 570.
Holy-Water, as a source of infection 30, 123.
Humor, a decayed type of American 184.
Hungary, Catholic autonomy movement in 39
Huxley, his "services to humanity" a sham 11
Hymns, Protestant, in Catholic churches 497.
Hypnotism 136, 199, 234, 289, 526.

I

Illinois:—Objectionable school bills in the legislature of 26, 138.
Index, the 84; new books on the 237.
India, martyrs of 428.
Indians, Catholic Church and the 596.
Indian Schools, our Catholic 22; Indian education (by C. F. Lummis) 225, 541, 550.
Inksomaniac, verses by an 252.
"*Innominato*," identity of 364.
Insane Asylum, the XX. century 251.
Insurance, church, new plan of 214.
Insurance, life (see Mutual L. I.) the principles of 515.
International Language, for an 151.
Ireland, Abp., on the temporal power 24; to be created cardinal? 39; the Apostle of Patriotism 81, 111; on our losses 117; as a critic of American education 255.
Ireland, question of a Catholic university for 106; Germans in 367; parliamentary representation of 390, 575; Catholic schools in 535.
Irish History in our parochial schools 45.
Irishmen, why there are so many non-Catholic in the South 74; The Review and the Irish 532.
Isoard, Bishop 331.
Italy, the clergy of and criminality 62; Protestant proselytising in 265.

J

Jack-Ass, the, on the ten-dollar bill 141.
Jannet, Claudio 365.
Jaurès, a French Socialist with a Catholic wife 336.
Jesuits, as missionaries 321; German Jesuit missionaries 340, 355, 372, 385, 434, 452; Monita Secreta 423; an anecdote 432; and malt-coffee 455; in Great Britain 474.
Journalism, anonymous 12; yellow, remedy for 422; personal 510.

K

Kain, Abp., on the shirtwaist 256.
Keane, Abp., on saloons 43, 126.
Kienle, Rev. Ambrose, O. S. B. 282.
Kirchenlexikon, the 315, 580.
Knights of Columbus, and their pledge to endow a chair in the Catholic University 31; in the Diocese of Belleville 255, 294; Bp. Janssen's letter 367, 417, 440; extracts from ritual 562; and The Review 609.
Knights of Pythias, mismanagement of funds 256, 268.

L

Labor Day, 384.
"*La Morale Publique*," new Paris daily 43.
Language Question, an Irish view of the 545.
Latin, plea for a uniform pronunciation of 271, 538.
Leo XIII., Pope:—to the English bishops 24, 75; a book of his on the Index? 313; duration of his pontificate 569.
Liberal Catholicism, an English Jesuit on 166; the liberal Catholic as he is 326, 439.
Liberty of Speech, 403, 495.
Light and the Multitude, by Hello 145.
Lipman Supply House Co. 464.
Liqueur Bénédictine, 613.
Litany of the Bl. Virgin, decree regarding the 569.
Longfellow, repudiated charge of plagiarism 189.
Loot, the ethics of 266.
Loretto, Legend of the Holy House of 529.
Losses of the Church, in the U. S. 117; in Germany 123; in U. S. 184.
Lourdes, remarkable cure at 484.
Love and Lucre, 196.
Lynching:—a brutal case at Rome, Tenn. 25; new Ohio law against 157; statistics 416.

M

Malthusian Theory, unfounded 363.
Marriage:—the State and 36; mixed—a cause of our losses 184; mixed in Australia 393.
Masses, bequests for 343; for non-Catholic dead 439.
Maya ruins 522.
McGrady, Rev. Thos. 538, 569.
McKinley, Mrs., 119; *President* 383, 398, 431; memorial services 432; last words of 479, 488.
Meerschaert, Bp., and the Germans 22, 43, 59, 90, 125, 126.
Mexico, relig. liberty in 183.
Michaud, Bp., advertising a patent medicine 12.
Minimism, theological 279, 455.
Miracle, an alleged 70.
Mirrors, transparent 254.
Missal, a queer rubric in the 48; in English 298.
Missionaries, conference of Catholic 390.
Mixed Marriages, Card. Gibbons and 72; converts through 342.
Modern Woodmen of America, their finances 143.
Monita Secreta 423.
Monroe Doctrine 550, 568.
Moore, Bishop 299; his anti-German memorial to Propaganda 368, 448.
Mormonism, origin of the name 80.
Moral Theology, the need of a reform of 291.

Mosquitos, antidotes against bites 156, 200; petroleum against 397.
Muliebrity 249.
Municipal Ownership, the movement for 234.
Municipal Ownership 382.
Museum, a Marian 566.
Music, effects of decadent literature on 108; against musical rot 136.
Mutual Life Insurance:—doctoring our mutuals 14; fraternal orders and rates 56; more mutuals in trouble 143; weak fraternal societies 159; limiting liability of members 269; the hard fact 329; opinion of the Ins. Com. of Ia. 329; defects in methods 348; against assessment reserves 378; fraternal order expenses 378; Catholic mutuals and their prospects 441.

N

Nation, Carrie 208.
Nationality Question, the, in Posen 521.
Newman, Card. 91; his style 223.
Newspapers, the need of truthful 83; the physiognomy of 423.
Novels, true antidote for 304; the love element in 461.

O

Offences and Scandals in the Church, Card. Newman on 3.
O'Haran case 402.
O'Malley, Chas. J., on Catholic journalism 125, 187, 441.

P

Pallen, C. B. 11, 186.
Papal Orders and Decorations 161.
Papyri Finds 589.
Parsonages, subject to taxation in Cal. 38.
Party, a Catholic 193.
Passion Play, vitoscopic views of 125, 456, 496; the Bohemian 524.
Patent Medicines, danger of 157, 567.
Patriot, a sorry 438.
Peck, Geo., alleged humorist 287.
Perjury, growth of 295, 310.
Peru, relig. liberty in 409.
Petrified Human Bodies 302.
Pew-doors, getting obsolete 44.
Philippine Islands:—The Faribault Plan in 17; who began the war? 63, 70; Prof. Blumentritt on 119; Faribault plan won't work 144; the Church in 198; education in 362; the friars 383; language in 389; State and Church in 513; the Manila Bishop's pastoral 549; conditions in 566.
Phillips, Rev. E. S., his role in the coal strike 61.
Physician, a; Is he bound to answer calls? 63.
Piety, excrescences of an unsound 96.
Piper, Mrs. 520.
Poetry:—a sample of modern 303; "The Modern Christian's Prayer" 334.
Poland, unknown 474.
Poles, Catholic, in America 23; program for their II. Congress 105, 311, 312.
Polyglot Bishops for polyglot dioceses 311.
Polyphemus, a gorilla 256.
Portable Churches 250, 296.
Portugal, religious disturbances in 106; Culturkampf in 140, 153, 251, 361.
Portuguese, in Boston 409.
Pratt's "Logic of Missions" 369.
Prayer, a school of 38.
Prayers, unauthorized 519.
Presbyterians, complain of lack of students for the ministry 297.
Prohibition, in the U. S. army 183; in Me. 191.
Protestantism:—Decay of dogmatic principle in 21; too womanish church 89; tea-cup religion 152; feeling the need of a central authority 185, 384.
Prussia, the struggle for Christian schools in 174; election of bishops 443.
Pulpit, tommyrot in the 100, 118; abuse of by jokes, etc. 352; sensationalism 388, 447.
Puritanism, decadent evolution of 388.

Q

Quicksands, by E. Hello 419.
Quinquaud Sign 470.

R

"*Rambler*," the, revived 255.
Rapatriement, the Canadian 158, 221.
Rationalism, and faith 137.
Religion, some objections against 68.
Religious Orders, the, in the U. S. 84; and the secular clergy 115.
Renard, Ex-Abbé 39, 72.
Resurrection of the Flesh, the 68.
Reunion, of churches 602.
Revolution and the Papacy 531.
Riordan, Abp., on the language question 469.
Ritual Murder 376.
Roman News and Newsgathering 150, 235.
Roman Question 433.
Roosevelt, President 431; first message 592.
Royal Arcanum, financial status of 314.
Russia 107, 375.

S

Saint, a modern 425.
Saloons, municipal 107.
San Martin, J., a heroic Catholic editor 281.

Sacred Heart, Images of the 547.
Sanctuary, a profanation of the 206.
Saturday Half-Holiday 118.
Scalabrini, Bishop 318.
Schmitt, Rev. Edm. J. P. 156.
Schoolbooks, free (See Education).
Schools, Parochial (see Education): the largest Catholic in the U. S. 200; State help for 561.
Select Friends, suspension of the order of 56.
Servant-girls, a union of 304.
Shalam Colony, end of 159.
Shepherd, Margaret 105.
Sindon, Holy, of Turin 485.
Socialism, against 502 (see also McGrady.)
Social Question:—Religious movements for social betterment 55; work among homeless boys 74; how child labor laws are circumvented 107; municipal saloons 107; Sunday labor in Belgium 160; the Saturday half-holiday 167; pensions for railroad employés 222; an international labor bureau 223; agricultural societies in France 230; a new plan for abolishing strikes 231; coöperative communities 404; child-labor in the South 505.
Societies, Catholic, too many 294; doubtful character of many labor, etc., societies 332; rights of the ordinary with regard to 417.
Solar Motor, a 136.
Soldiers, American in Porto Rico 157.
South America, Church and State in 280.
Spahn, Prof. 473, 491.
Spain 454.
Spalding, Bp., on Abp. Ireland's hyperpatriotism 111; on evil tendencies in America 416.
Spelling, reform of 599.
Spirit-Pictures, a fraud 191.
Springfield Congress, the 377, 449, 496, 593.
Switzerland, Catholics in 465; divorce in 484.
Stafford, Rev. Dr. 112.
Stage, the:—Bernhardt as Hamlet 10; dramatization of 'Paradise Lost' 11; Catholics and the elevation of the 41; one reason why it is degraded 41; union of Church and 202; children and the 328; the Orange Theatre 328; shall the chorus be revived? 410.
St. Joseph, a prayer to 222.
St. Francis de Sales, Patron of the Catholic press 4.
St. Patrick's Day, unworthy celebration of 13; and our Catholic papers 32.
St. Patrick, Protestants claiming him 26; a Roman Catholic and a bishop 53.
Star-Spangled Banner, the, in Spanish 256.
Starr, Eliza A. 413.
Statistics:—Catholics under our flag 185; in the U. S. 296; Catholic Poles in U. S. 312; suicide 494.
Steel Strike 332.
Street Fairs 255.
Submission, Fr. Faber on 249.
Summer School, as a matrimonial agency 311 352.

T

"*Tametsi*," decree in Germany 107.
Tammany 506.
Tardivel, J. P., Mélanges 100, 206; on the French language in Canada 217.
Taxation of Church Property 250.
Taxil, Leo 454, 504.
Temperance, papers 112.
Telegraph Wires as weather prophets 351.
"*Testamentum Jesu Christi*," Dr. Funck on the 71.
Through the Breakers (Salutatory) 1.
Thorne, W. H., drifting away from the Church? 25, 288, 476, 492.
Tissot, 'Life of Christ' 9, 79, 109.
Tonello, Rev. J., a Jubilee Mass by 40.
Trolleycars, described by Nahum 48.
Typewriter, the, and literary style 240.
Typhoid, etiology of 109.

U

Ultra-Conservatism in Catholic Historical Criticism 129.
University Extension:—Not an unmixed blessing 58.
University, plan of a national 95.

V

Vaccination 109, 170, 448, 496, 606.
Vicious Circle, the supposed 113.
Vision, a new law of 254.
Voltaire, a new American edition of 335.

W

Weltmerism, resurrected 606.
Western Watchman, "educational number" 333
Westminster Confession, revision of 153, 251.
Women in church choirs 302.
W. and O. Fund, its financial status 14, 60, 101, 168; trying to reform it 378, 478.
Workingman, the (Protestant), why does he stay away from church? 71.
World's Fairs, the "Midway" feature of 358.

Y

Yankeefied Catholicism and education 121.
Yorke, Rev. P. C. 436.

Z

Zardetti, Msgr. 39.

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